

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, MARCH 9, 1911.

NEW SERIES VOL. XIII, NO. 10.

A Layman's Travels.

On the fourth Sunday in January I was in Durant to help pastor Farr in rounding out his Foreign Mission offering. The weather was not favorable, but the congregation was good, and the offering reached two hundred and sixty-six dollars. The Durant Baptists are now rejoicing over the Sunday School rooms now being added to the old church at a cost of several thousand dollars. Jesse Sweeney is a member of the State Layman's Executive Committee and also one of the right-hand Church and Sunday School men. He is a great joy to Bro. Farr. On the fifth Sunday in January I attended the

Delta Workers' Conference

at Indianola. I was very sorry not to be present on Friday and Saturday, but Sunday was also a great day. At the morning service Landrum Leavell made one of his inimitable Sunday School addresses; at eleven, Dr. Lowrey held a great audience spell-bound for eighty minutes with his magnificent lecture on Adoniram Judson. At three p. m., Dr. A. B. Kelly, of Yazoo City, made a convincing argument for tithing; and afterwards, the writer also spoke. At night two deacons were ordained. James Leavell, the Indianola pastor, is a brother of Landrum Leavell, and very much like him in some ways, and in others, more so. The Indianola brethren are planning to erect a twenty thousand dollar church on one of the most desirable lots in the city. The church will be especially planned for the conveniences of the Sunday School. I was informed that the Mission collection would not suffer from the church building. On the first Sunday in February, I attended a great Laymen's Rally at

Columbia,

where the laymen of two Associations, the Pearl River and the Strong River, were called together by Brother N. R. Drummond, of the State Executive Committee. In the morning, Prof. B. M. Russell of Silver Creek, and the writer spoke on phases of the Laymen's Movement. In the afternoon, the executive committees for the two Associations met, and arranged the April Laymen Rallies. One of the most gratifying features of this meeting was that pledges were given that every church in the two Associations should come up to the next Association with a report of Mission offerings. Imagine the result, if the laymen of every Association can do this. At night, Brother D. M. Russell, of Monticello, and the writer spoke. This laymen's meeting was the best I have ever attended. The brethren seemed to know what the Lord wanted them to do, and they took steps to accomplish that thing. To Norville Drummond and

his consecrated assistants great credit is due. Pastor J. B. Quin is getting along well at Columbia; congregations and mission offerings are increasing all the time. The congregation and Sunday School, however, have outgrown the church building, and a new one will soon be erected in the metropolis of South Mississippi. I was glad to meet here Brothers Sargent and Eddleman, last year's ministerial students at Mississippi College, and to learn from others that they were doing fine work. A large part of the salary I get for traveling around consists in meeting these former students of the college, and in rejoicing in the character of their work and lives. On the second Sunday in February I went to

Yazoo City

to talk for pastor Luther Holcomb on Foreign Missions. Again the weather was not favorable, but the attendance was fairly good. Brother Holcomb is taking hold wisely, and stands well with all denominations, especially the Baptists. His Foreign Mission offering is more than double that of last year. Here lives another deacon who is heart and soul in the Layman's Movement, as well as every other department of the church work. It is Dr. A. B. Kelly, who has charge of the Laymen's Work in the Deer Creek and the Yazoo Associations. On the third Sunday in February I went up into the Delta to

Shaw

to help pastor W. H. Morgan with his Foreign Mission offering. It did everything but snow that day, and the congregation was not large, even for the membership of forty, but to my amazement, the offering amounted to hard on three hundred dollars. Some of Brother Morgan's best of members are moving to other parts of the Delta, but he is not discouraged. On the fourth Sunday in February, I went again with Brother Morgan to his church at

Lyon,

where rain again followed me, but stopped before eleven o'clock. The membership here is very small, but they have a beautiful little church building, and the Foreign Mission offering was larger than the year before. Here, I found another of those extra select young deacons, in the person of Barry Bobo, who is also a newly elected trustee of Mississippi College. In the afternoon, we went ten miles north to

Coahoma,

where with a new building, and a bill of one hundred and sixty dollars to pay for new pews that had just arrived, the plucky little membership increased the last year's offering for Foreign Missions. Brother Morgan expects to leave for Europe in June accompanied by Brother Barry Bobo and wife, and a party of several others. My

visits to the Delta have greatly encouraged me with respect to the outlook of our work. The churches are small, but the white population is also small. Some of our best preachers are there and some of our best laymen. I believe the help given the Delta by the State Board will be returned a hundred fold. Don't forget that I have a large quantity of Laymen and Missionary literature on hand, and that I am anxious to send it out. Let me send you the little book called "Over Against the Treasury."

J. L. Johnson, Jr.

An Appeal.

God has richly blessed our mission during the past year. We have had more baptisms than during any previous year. The school work has been characterized by an interest and progress that are very gratifying indeed. The health and the happiness of our missionaries and our native workers have been good. God has blessed us in every way for which we are profoundly thankful.

Under the power of such seasons of blessings our work grows and we can't help it, and we wouldn't if we could. But the increase of our work in the hands of God necessarily means an increase of a need of help from the hands of our brethren. All who may read these words, for the sake of the work, and for the sake of the workers, and for the sake of Him whose work it is, will you not at this time come up to the help of the Lord, "to the help of the Lord against the mighty?"

When you read these words, the year's strain and stress of mission giving will be on. Don't forget the work, "your work," cut here at the front which we are trying to attend. We would love to increase it and expend it to the greatest possibilities. Will you let us do it? It will pay.

Thank you, one and all, for we know that you are "holding the ropes," but, dear friends, don't hold them too tight. We need a little more slack, so that we may go further into the regions of darkness with the Light.

May God bless you for what you have done and for what you are going to do.

Yours in His service,

J. E. Wills.

Shanghai, China.

If we long to be in touch with our children, if we want to hold them by the bond of confidence and love after the period of authority has passed, we must offer something for the tendrils to cling to now, while the sympathies and the feelings are strong; while the child feels the oneness of his life with ours.—The Outlook.

News in the Circle

MARTIN BALL.

Rev. John M. Anderson has resigned the South Knoxville church, of Knoxville, Tennessee, and becomes evangelist of the Home Board.

Rev. H. H. Stone has resigned at Mount Olive to accept the call to Water Valley. He will begin work in the new field at an early date.

The Sales Acapone church at Huntsville, Ala., has secured the services of Rev. A. P. Moore, of Chattanooga, Tenn. He is on the field and at work.

Rev. F. N. Clinton, who resigned the 1st church at Almon, Alabama, sometime ago, has been persuaded to withdraw the resignation and will remain.

At the regular prayer-meeting last week two splendid members, Brother and Sister W. T. Stimpson, were received into the fellowship of the Winona church.

The church at San Angelo, Texas, has called Rev. C. J. Ridley, of Beaumont. He is one of Texas' strongest preachers. His decision is not yet announced.

The Goliad, Wm. D. Upshaw, editor, celebrated its 5th anniversary February 22nd. May the Southern home paper live long and continually prosper.

The First church of Jackson, Tenn., set apart to the full work of the gospel ministry C. C. Morris. The sermon was preached by their prince of preachers, Dr. G. M. Savage.

Prof. H. E. Geer, who has been connected with Furman University, Greenville, S. C., since 1893, has indicated his purpose to abandon all class-room work at the close of the session.

Evangelist Siz Williams is now at Winnboro, La., where promises to be a great meeting. He has just closed a good meeting at Mangham, La., in which there were thirty-seven additions.

The pastors and the laymen of the Yazoo Association will have a meeting at Durant on March 11th at eight o'clock. The object of the meeting is to formulate plans for pushing the work during 1911.

Evangelist Bryan Simmons represented the hospital at the First Baptist church at Winona last Sunday morning, and received a hearty response. He was to speak at Vaiden at 9:30, but the rain prevented.

Rev. F. A. Barney, of Huntsville, has been called to the Spring Hill church, of Yelobush's Association, for one-fourth time. Brother Barney is one of the best pastors we have. The Lord has blessed his labors in all this section.

The Central church, Memphis, Dr. J. L. White, pastor, begins a meeting the second

Sunday in March. W. D. Upshaw, of the Golden Age, will assist. We may expect to hear great things from this combination of forces.

It gives the writer much pleasure to introduce Pastor H. F. Burns, of Coldwater, to the brotherhood. He is universally loved in Tennessee, whence he comes; a good preacher and a splendid pastor. Welcome, Brother.

Dr. D. M. Ramsey, of Richmond, Va., has accepted the invitation to become president of the Greenville Female College, S. C. He is a ripe scholar, and a strong and effective preacher, and doubtless will carry the school work to heights it has never attained.

Dr. W. C. Grace is happy over the outlook at Gulfport. They are now selecting a lot to build a splendid new house. Two splendid lots are available; either one of them is a fine location. The church is in better condition for work than at any time during the present pastorate.

Pastor W. S. Allen writes from Florence: "Yesterday was a glorious day with us; fine Sunday School; three additions to the church by baptism. The Lord has greatly blessed all my work and I am happy in it." Thanks, Brother Allen, about such helpful words about the Record.

Rev. Archibald Brown, who has been pastor of Spurgeon's Tabernacle, for three and one-half years, had his farewell sermon on Jan'y 30th. The church presented him with a purse containing seven hundred and fifty dollars, and invited Dr. A. C. Dixon of Chicago, to preach for them till March 1st, which he has done.

The work at Canton is progressing rapidly under the wise management of Pastor Phelps. He recently baptized two and others are coming. He begins a meeting on April 1st, the pastor doing the preaching. The church recently gave \$252.95 to the hospital at Jackson, and \$118 to the Memphis Hospital. Brother Phelps is doing much afternoon preaching.

A Study of the Lord's Supper from a Bible Standpoint.

By L. R. Burress

Part II.

Who Must Judge in Allowing and Disallowing at the Lord's Table?

The church is invested with the right to judge those who seek membership. "Him that is weak in the faith receive ye." Rom. 14:1. It belongs to the church to judge them that are within. I Cor. 5:12. Hence they could put away that wicked person and purge out the old leaven. "God judges them that are without." I Cor. 5:13.

Baptism is an acknowledged qualification for church membership and for the Lord's Supper. Christians have taught from the day of the Apostles that baptism is a prerequisite to the Supper. In this there is a general agreement, but as to what is bap-

tism is the cause of division and the parting of the ways.

Baptists teach that the immersion in water in the name of the Father, Son and the Holy Ghost of a believer is the Bible baptism, while others teach that the sprinkling, or pouring of water on infants or adults is baptism. (For information, Leviticus 14:15-16 where the three words are used and meaning illustrated.)

"And the priest shall take some of the log of oil and pour it into the palm of his own left hand: And the priest dip his right finger that is in the oil that is in his left hand and shall sprinkle of the oil with his finger seven times before the Lord." Lev. 14:15-16.

(If these three words, pour, dip, sprinkle, could express the same action, they might have been used interchangeably to express the act of baptism. But when reference is made to baptism the word means to dip is invariably used in the New Testament.)

Some others teach that the immersion of a "believing penitent" is essential to salvation. These teachings are contrary to the Scriptures as Baptists believe. It is said that Baptists make too much of water. They deny and confess not. Should they teach the baptizing of unconscious infants, they would make too much of water.

Should they teach that the penitent believer must be baptized "in order to be saved" then they would make too much of water.

The two ordinances are so united that they cannot be severed. What qualifies for baptism qualifies the baptized believer for the Supper.

But teaching as Baptists do, that baptism is the figure of Christ's burial and resurrection, they put Christ before water, as the Lamb of God which taketh away the sin of the world, making much of Him who is propulsive of salvation while water is only declarative.

The significance of the two ordinances claim their inseparable union in Him whose death, burial and resurrection they proclaim or "show forth." These ordinances are the works that show faith in the crucified and the risen Savior. Baptists show their faith by their works. Jas. 2:18. "Faith without works is dead, being alone." James.

Notwithstanding the ordinances are entrusted to the churches, we are confronted with this quotation from Paul to the Corinthian church "But let a man examine himself and so let him eat of that bread and drink of that cup." This is so applied as to make the ordinance of the Supper an individual ordinance, to be observed or not as the person may elect. This self-examination is not in order that he may not eat, but that he may eat aright, that is with the proper purpose.

How important this examination and the true conception and purpose of the Supper, because of the following words: "For he that eateth and drinketh unworthily, eateth and drinketh damnation (condemnation) to himself not discerning the Lord's body." (Fearful words.) I Cor. 11:29.

To discern the body of the Lord may or may not mean to have respect to the church which is "the body of Christ and of which ye are members in particular," though this thought cannot be dismissed because the Supper is inseparably connected with the church. The communicants appreciate and discern the literal body of Christ in the faithful receiving of the elements, which symbolize His broken body and shed blood (To say that the bread and wine were converted into the real body and blood of Jesus and then eaten, would be making spiritual cannibals of those who partake.—Spurgeon.)

Paul addressed this exhortation, "Let a man examine himself and so let him eat" to the church at Corinth which had judged her members, which had purged out the old leaven, which had approved of the remaining in conduct and in doctrine. The remaining ones having been reproved, Paul now appeals to the individuals for self-examination that each might so eat and drink as to discern the body of the Lord. This is the purpose of the Supper and to fail to "show the death of the Savior would be to miss the significance of the ordinance, and "eat and drink condemnation" to their faith and profession.

If communicants are faithful in thus examining themselves, and eating and drinking with this one purpose, they will not be judged or condemned in their claim to show their Lord's death.

I find corroborative views in the Methodist Discipline of 1890, page 257, chap. 14, sec. 1, paragraph 408. "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church."

"If a member of our church endeavors to sow dissension in any of our Societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit, and if he persist in such pernicious practices, he shall be dealt with as in a case of immorality."

I relate the following conversation to emphasize the true meaning of this much misused text. I met a Methodist pastor on a Monday after he had administered bread and wine on the Sabbath preceding. After passing the usual compliments of the day, inquired concerning the services of the Sabbath. We being both pastors in the same town, had each preached at the same hour. The Methodist pastor expressed his liberal views of the Supper by stating "Let a man examine himself and so let him eat," stating that he would write that text in large letters over his church door and over the mount.

When Did Close Communion Begin? When There Was But One Church.

I remarked: "Col. Ingersoll is dead." "Yes," he replied, "but what has that to do with 'open-communion'?" I replied, "had he been present and understood your invitation 'to eat' he doubtless would have arose and said, 'Mr. Shoemaker, I am glad to hear your invitation to your feast or table. I have thought that Christianity was illiberal, close, narrow, arrogant, and exclusive, but your invitation to commune at your table is broad as humanity. I, therefore will take pleasure in eating and drinking with you after examining myself. Now, I find myself to be a man, so am included in your invitation. I find myself to enter-

tain views quite at variance with your Bible, believing the Christ of your gospel to be unreal or an imposter, but as I am social in my nature, I can accept your invitation and commune with you.' I asked, would you have given him the bread and wine after his speech of acceptance?" "No," was his answer.

"What does it mean to let a man 'examine himself' and so let him eat?" I replied. It means to examine yourself, to see if you can eat and drink discerning the Lord's body. Your brotherly love and your love for humanity have been attested in other ways. This is to show the death of our crucified Lord.

A church must judge to meet her responsibilities. To avoid responsibilities is to increase them. "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." 2 Thes. 3:6. "Mark them which cause divisions and offenses contrary to the doctrines which you have learned and avoid them." Rom. 16:17.

"If he neglect to hear the church let his be to thee as an heathen man and as a publican." Matt. 18:17.

"Ro ye not judge those within." I Cor. 5:12.

Loyalty to truth requires that one enter through a strait gate and narrow way, the broad way holds too many errors.

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All who oppose any doctrine or discipline put forth by this denomination are excluded under this enactment.

Views of others could be cited, corresponding with these finding that "communion restricted to church membership" is the watchword of Christendom. "Do all things decently and in order." "Make all things according to the pattern showed thee in the mount."

The Record is improving. Press on in the good work.

L. E. Barton.
Clarksdale.

washed in pure water neglect not the assembling of yourselves together.

May the perfecting of the saints continue till all come into unity of the faith and of the knowledge of the Son of God, that the world may believe in Jesus as the Divine Redeemer who prays: "That they all may be one in us that the world may believe that thou hast sent me." John 17:21. "Jerusalem is builded as a city that is compacted together." "Behold how good and how pleasant it is for brethren to dwell together in unity." "One Lord, one faith, and one baptism."

Brownsville, Texas.

A Few Words of Correction.

In my article in a recent issue of the Baptist Record, on the subject "Baptists in the Cradle of Liberty," there were a number of errors in the type, some of which changed the course of the thought.

I wrote "they who had thrown off the chains of Rome in Europe, were soon pressing down the thumb-screws of intolerance upon New England Quakers and Baptists;" not "they who had thrown off the chains at home," etc. Again, the type made me say "When the Colonial Fathers met in Faneuil hall to sound the note of civil tyranny," which should have read, of course, "sound the yell of civil tyranny."

But the gravest mistake occurs when I am made to say "It is quite impossible that American Baptists and the Southern Baptists may so impress this meeting as to shape the future Baptist life of all nations, and this would make the destinies of the whole earth." This sentence should read: "It is quite possible that American Baptists and Southern Baptists may so impress this meeting as to shape the future Baptist life of all nations, and this would mold and make the destinies of the whole earth."

"If a member of our church endeavors to sow dissension in any of our Societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit, and if he persist in such pernicious practices, he shall be dealt with as in a case of immorality." There are some minor mistakes such as the wrong spelling of oligarchical and "our church polity" for "our church polity," "homogenous" for homogeneous, but those do not change the sense and therefore are negligible quantities. I dislike to point out mistakes, but the correct wording in the cases cited, is so pertinent to the sense, I have thought it necessary to indicate these corrections.

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L. E. Barton.
Clarksdale.

Rev. H. A. Hunt and wife have just been with us in a good meeting of two weeks' duration. Christians have been revived and seven added to the church. We strongly commend Brother Hunt as a clever, fearless, pungent gospel preacher. He is now in a meeting at Barbersville, Ky.

Thanks to several other brethren for a dollar remittance to help on parsonage and many, many thanks to that good sister for a ten-dollar check that came unsolicited. Brother, sister, let the good work go on. Our house is now being painted and will soon be ready for occupancy.

C. T. Kineano.

The Baptist Record

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Obituaries notices, whether direct or in the
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must accompany the notice.

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The Sanatorium.

A luncheon in St. Louis recently proposed to give our hundred thousand dollars for establishing a great hospital in St. Louis, provided the Christian people of the city would give an equal amount. Almost immediately one hundred thousand dollars of the amount was pledged, and it is thought the other three hundred thousand dollars will be raised, and that the matter will soon materialize. We are impressed that we are entering upon an age when the sanatorium idea is to have large sway. The indications also are that the small sanatorium will prevail, and that in the future the large sanatorium will give way to many small ones.

While there is no law against the publication of whisky advertisements, there is a moral sentiment against it, as there is against the selling of whisky, and the doing of other things outlawed by the statutes. The church has made wonderful progress under the ministry of Mr. Lunsford. During his ministry, ninety members have been received, the Sunday School attendance has doubled, and the B. Y. P. U. and Missionary Societies have been greatly enlarged, and a handsome new house of worship has been completed.

That after the expiration of existing contracts no other whisky advertisements will be published in these columns.

While there is no law against the publication of whisky advertisements, there is a moral sentiment against it, as there is against the selling of whisky, and the doing of other things outlawed by the statutes.

Whisky selling is outlawed in this state, the people of Mississippi having time and again decided against it in local option elections. The sentiment against it became so strong, and of such a positive force, that only a half-dozen counties were selling liquor when the Legislature, with Senators and Representatives fresh from the people, decided by a practically unanimous vote, to adopt state-wide prohibition, thus prohibiting the sale in every county in Mississippi, and tabooing whisky throughout the length and breadth of the State.

The Clarion-Ledger, believing in prohibition, and opposed to the selling of whisky in this State, does not feel that it can conscientiously continue the publication of liquor advertisements in its columns, which are often offensive, misleading and most objectionable, often shocking by their bold and reckless assertions, frauds upon their face.

For the largest and best results, proximity to the sanatorium is an important factor. Distance is time, and time is precious. In may case a journey of five hours, covering two hundred miles, so exhausts the patient that he is unable to survive an operation, when the surgeon could have been reached in an hour less, the patient would have been in better condition and would have

stood a far better chance to recover from the operation.

Again, many patients would undergo an operation if the sanatorium were easily accessible, who would not undertake it, if the sanatorium were not easily accessible. It is a day when people demand conveniences. They are able to have them and they are going to have them.

Finally, the longer the distance, the greater the expense. This is shown in several ways. First, the railroad fare for the patient is more, of course. Second, the same is true of those who accompany the patient. Third, it will be true of those of the loved ones, who make visits to the patients. And, if several visits should have to be made by a friend, or several friends, the expense would become quite a consideration.

For these reasons and others not difficult to discover, we do not expect to see great hospitals increase in number, but we expect to see the small ones multiply rapidly and do a larger service for afflicted humanity than the large ones so remotely located could ever do. In ten years from now it will not be thought at all necessary to go to the larger cities, such as New Orleans, Birmingham, Dallas, or Memphis for heavy surgery, as it can be done quite as well in Meridian, Hattiesburg, Jackson, Vicksburg or Shreveport.

No More Whisky Ads.

The Clarion-Ledger, which has heretofore admitted a limited number of whisky advertisements to its columns, as it has admitted other objectionable business not prohibited by law, has long contemplated the exclusion of such advertisements from its pages; and is glad to announce—

This beautiful weather should be utilized by every pastor in the State for gathering funds for Home and Foreign Missions. A Sunday lost at this juncture would be exceedingly detrimental to the cause of Missions.

My the Spirit that moved our divine Lord to resign His seat in glory to come down to the earth to rescue the lost, possess every Baptist in the State during these strenuous days especially. We have much to do; but we are well able to do it. We have the numbers; we have the means. Oh, that we may have the spirit! The task of the battle is hard, but the victory will come by and by.

The sudden death of Mrs. Willie Bryan in Hattiesburg came as a great shock to her many friends. She had been married less than six months. She was a daughter of Mr. and Mrs. W. A. Montgomery, of Yazoo City, where her body was laid to rest until the resurrection morn. We extend to all sorrowing relatives and friends sincere sympathy in this hour of great sorrow.

Brother A. H. Miller writes: "Pastor J. McCardle has just closed a gracious meeting at Gainesville, the pastor doing the preaching. Visible results, 14 were added, nine by baptism and five by letter and statement. May the God of hosts bless his labors everywhere."

much space in the daily press, that they have become very objectionable to a decided majority of the readers to that large and respectable class that opposes the selling of whisky.

For the above and other reasons satisfactory to itself, the Clarion-Ledger takes great pleasure in announcing that in future whisky advertisements will find no place in its columns.—Clarion-Ledger.

It affords the Baptist Record very great pleasure to reprint this editorial from the Clarion-Ledger, of March 1st, 1911. This appreciated contemporary has voluntarily done the manly, humane, patriotic and proper thing. Now, if any true citizen wants a daily secular paper that is not only law-abiding but a paper that possesses the prowess and acumen to keep in touch with the best sentiment and highest interests of our citizenry and to keep in advance of legislative enactments, take the old Clarion-Ledger.

At a recent enthusiastic gathering which taxed the capacity of the new building of the Lincoln Park Baptist church, the retiring pastor, Rev. M. C. Lunsford, Jr., who had just closed his first year's service with that church, was unanimously re-elected for an indefinite time.

The church has made wonderful progress under the ministry of Mr. Lunsford. During his ministry, ninety members have been received, the Sunday School attendance has doubled, and the B. Y. P. U. and Missionary Societies have been greatly enlarged, and a handsome new house of worship has been completed.

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Wednesday, March 9, 1911.

THE BAPTIST RECORD.

Rev. J. C. Parker, who was called to the pastorate of the Griffith Memorial church, Jackson, a few weeks ago, formally accepted the call on last Lord's Day and is now in charge of the work.

The Second church, Jackson, has extended Rev. J. N. McMillin a call to its pastorate. He was with them on last Sunday, but has not yet reached a decision of the matter.

We extend sympathy to the relatives and friends of our late sister Nelson, of Jackson, whose death occurred sometime since at her home in Jackson. She was one of the best of women and will be much missed. She had attained unto a ripe old age, but was still fruitful and a blessing to all with whom she came in contact.

The Home Board began a campaign in Savannah, Georgia, on last Lord's Day. Four of the evangelists are engaged with their singers: W. P. Price, Raleigh Wright, W. L. Walker, Weston Bruner. They expect to continue the warfare against sin for some three weeks.

The Thirteenth Annual Bible Conference opens at the Baptist Tabernacle, Atlanta, Ga., March 10th, and closes on March 20th. Some of the speakers are Dr. G. Campbell Morgan, Dr. Candler, M. Coborn, Dr. H. C. Mabie and Dr. A. T. Robertson. The railroads and boarding places are giving low rates, board being one dollar per day. This will doubtless be a very rare treat to all.

Rev. J. W. Mayfield has resigned his pastorate in Meridian and accepted work at Wharton, Texas, whither he will go at the close of the present month. Mississippi loses another strong man at an important time of the year.

Signs of Promise.

Quite early in the year there were some signs of promise of the incoming year that were particularly cheering, inasmuch as they came from some of our country churches. From one pastorate of four country churches there were registered \$613.75. Another village church has sent forward \$263.50 in that same section. From Sharon a sweet-smelling savor for Home Missions of eighty dollars has found its way to the treasurer.

Jackson, Second church, has been working the identical plan as taught by the laymen and so far the figures show \$255.00. Isola is in the midst of the country where the cotton grows big and a new church comparatively where they had a debt on the house finished last year, but the debt is also finished so to speak now, and along with it comes this remembrance of a Home Mission check for \$57.00. Shall I tell you that State Missions has had its helping hand there for these two or three years?

This is a time of earnest thought on the part of our Father's children, may I not also say while we are making our gifts, let them be seasoned with prayer, for he who gives without the influence of prayer will miss

much of the blessing that comes from giving.

Oh, how we need to pray for the churches these bright spring Sundays, as in country, town, village and city they meet, and warm up to the work of missions. Let our hearts expand for the occasion, and if possible, let there be a reaching for the hearts of God's people, all of them, the children especially who are members of the churches, the young people as well as the older people.

See how it was done at Brooksville when

Water Valley, Miss., Feb. 25, 1911.

To our many brethren throughout the State who have manifested their interest in helping us to secure a pastor, we desire to express our gratitude. After many prayers and conferences we enlisted Brother N. R. Stone, of Mount Olive. He has accepted and began work on March 1st. Now, we earnestly ask that you pray for us and that God will give us a great year for His work in Water Valley.

Your brother,

B. P. Gooche.

Infant Baptism Wrong.

Infant baptism is not only unscriptural, but its practice is positively wrong. As a last resort, many persons say often: "Well, anyway, it will do no harm to have children baptized," and seem to find some consolation in such a thought. Let it be noted, however, that it is wrong and does do harm.

First, it is done without any scriptural authority whatever for it, and in direct opposition to divine authority against it.

Second, it hinders and often defeats voluntary choice in one's faith, as he is urged by others not to break vows imposed upon him in his unconscious infancy.

Third, it is anti-scriptural, since its practice causes disobedience to the plain command of God's word.

Fourth, it deprives the parent, and later the child when it is grown up, by having begotten the idea that some sort of a charm or especial efficacy accompanied the rite.

Fifth, it displaces the ordinance by destroying its symbolism, and putting it before faith, when the Scripture explicitly commands that it should follow the exercises of faith on the part of the recipient.

Sixth, it fills the churches practicing it with unregenerate people, deceiving them, and at the same time bringing reproach upon Christianity. Roman Catholicism is one striking example of the logical result of infant baptism.

Seventh, it is against religious liberty since the child's religious belief is chosen for it by others, and it is also compelled to submit to the rite, regardless of what might afterwards be its wish in the matter. Just here may be found one of the reasons why Baptists have ever been the champions of religious liberty, and have suffered persecution almost everywhere for steadily opposing infant baptism.—E. F. Lyon, in Review and Expositor.

The Cost of Sin.

It never pays to sin. Men think that the devil will keep his promises and prove a good pay-master, but he never settles with his dupes by payment of anything that has real value. The costs of sin are tremendous. If the secrets of every heart were confessed, the world would not find tears enough to shed over the terrible devastation and ruin wrought by the total sin of mankind.—Exchange.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—Adam Clarke.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Margaret M. Lackey.

Lesson 12. March 12.
2 Kings 4:8-37.

Elisha the Prophet restores a Child to Life.

Golden Text. The gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23.

Elisha returned to Jericho after Elijah's translation. Read chapters 2 and 3 in 2 Kings for other incidents in his life. He mingled with the people more than Elijah, and one of the places where he liked to go was the home of a wealthy woman in Shunem. This place was a few miles east of Mt. Carmel. We need to note that this lesson covers perhaps fifteen years or more. Elisha was a guest in this home before the child was born, and the years while he was growing. Doubtless our last five lessons occurred within these fifteen years; hence Elisha was a well known prophet before Elijah was taken away.

Tell the entire story as given in Verses 8-37.

Where was Shunem?

Who received Elisha there?

What does "a great woman" imply? (A woman of wealth and influence.)

What permanent provision for Elisha did she and her husband make?

What was "a chamber on the wall"? (A small square room on the flat roof with a stair leading up to it along the outside wall of the house.)

Why did the woman provide for Elisha? What was meant by a "holy man of God"? (A prophet.)

Did the woman do this for a reward? Did she get a reward?

What was her reward? What was Elisha's feeling toward her?

Verses 18-24. Tell the story again of the little boy.

Why was he especially dear in this home? What kind of woman does his mother show herself to be in all this?

Did the woman suppose that her boy could be brought to life again?

What is meant by "neither new moon nor Sabbath"? ("We have here a glimpse, with no details, of a custom of attending religious services on the Sabbath and at the beginning of each lunar month. It is remarkable that such glimpses are so rare in the Scriptures.") Prof. Beecher.)

Verses 25-27. Where was Elisha?

Why did the woman hurry off to get him? Describe her approach and arrival.

Why was the servant disgusted with her?

What was Elisha's feeling? What did she mean by taking hold of Elisha's feet? ("She treats the prophet as her superior, but her grief is too overpowering to be conventional.")

Why did Elisha keep such a servant as Gehazi?

materialism, and, according to statements of beliefs, all absorbed it except the Baptists. Somehow, the Baptists escaped the adoption of the sacrament ideas concerning both the Lord's Supper and baptism and stand alone on this point. A fact for which we should be devoutly grateful to our God.

But more about memorialism. The fact that Baptists, in their teachings about the Supper, are memorialists, not only puts them in a class by themselves but determines for them the frequency of the celebration of the rite. Sacramentarians should, if indeed they in partaking of the bread and wine, feed upon Christ crucified and all the benefits of His death" partake of "the sacrament" each day or oftener. But Baptists being memorialists, should follow the established Scriptural rule for keeping memorials; which is, also, the universal rule of nations.

Scripturally speaking, a memorial is something kept, observed, or celebrated, in commemoration of some great event which never occurred but once; and was, primarily, given to preserve the date on which the event occurred and to commemorate what took place. The passover was given as a memorial of the deliverance of the Israelites from Egypt, and their first born from death; and God, Himself, fixed the date of its celebration and recurrence. He told them to keep it in its season from year to year, on the day of their deliverance. See Exodus 12 and 13, and references. After passover came the "feast of weeks," Pentecost, just fifty days after the passover feast. This was given, supposedly, to commemorate the giving of the law on Sinai, but commanded to be kept once a year. Then came the feast of the tabernacles, given to commemorate the wandering in the wilderness, and it, too, was to be kept once a year, in its season. Then the feast of Purim, kept in memory of the deliverance of the Jews from Haman, and it, also, was to be observed once a year. In fact, every memorial of the Old Testament, unless the Sabbath be a memorial of God's rest, was commanded to be celebrated only once a year. This is significant, and was for a purpose. First, it marked the time of the important event, as well as commemorated the fact of its occurrence. Second, it prevented the changing of a memorial into a "sacrament," and thus preserved the singleness of its purpose. After occurrences show that in the mind of God, there was another reason. That was that which was a memorial of one event was also a type of another. The passover, which was a memorial of deliverance from Egypt and from the destroying angel was also a type of our deliverance through Christ; and the lamb that was slain was a type of His death. Paul, seeing this, said, "Christ, our Passover is sacrificed for us." Pentecost, which was supposedly, a memorial of receiving the law, was also a type of the giving of the Holy Spirit. These being observed, as directed, once a year in their season, caused the actual ending of the type to be in the death of the antitype; and the ending of the legal dispensation to be crowned with the dispensation of the Holy Spir-

t. Why could Gehazi not restore the boy? ("The trouble was in Gehazi and not in the staff. Staff stands for the form of religion. Must be in right hands. No sane man would entrust his money to beer-drinking, horse-racing, Sabbath-breaking bankers.") —Ridgway.)

SEEK FURTHER ANSWERS.

Have you a prophet's chamber in your home?

Are the very humblest made as welcome there as the greatest?

Are there any Gehazis in this day?

Do you go to your pastor only when you are in trouble?

What lesson do you get in regard to personal work from this story?

What lesson do you get in regard to criticizing other people's methods of working for Christ?

What blessings come from hospitality? Why does God permit sickness?

Have you ever received the gift of Eternal Life?

What do people do with gifts when they receive them?

Have you shown your appreciation of your Gift of Life by using it?

Are you trying to do your work for Christ by proxy?

Had this mother done anything to "deserve" this blow?

Is it only the worst people in the world who are made to suffer?

Why are such good people as this woman afflicted?

Give the Golden Text.

A Careful Study of the Lord's Supper.

E. L. Wesson.

No. 5.

The last point was memorialism, and we saw that Baptists are memorialists and not sacramentarians; and that in holding this doctrine they stand absolutely alone. That is, alone according to the books of doctrine, Rome, or somebody else, after the days of the apostles, started the doctrine of sac-

it. Had God not fixed the rule for keeping memorials, but left the people to have celebrated them at will, the date of their deliverance would doubtless have been lost, and the observance of the type would never have witnessed its completion in the antitype. On, the wisdom of our God.

It should be said in this connection that God not only gave and established the rule for memorials, but Christ sanctioned the rule by observing the passover in its season, and confirmed it by instituting His memorial type in connection with that memorial rite, without one word about changing God's established rule. The very fact that He constituted the Supper a memorial ordinance, by saying, "This do in remembrance of me," Scripturally fixes the oftenness of its celebration, unless the inspired writers changed the rule for keeping memorials; and they did not, so far as I can find.

Look for a moment at the grand culmination of the grand passover memorial type, as a result of the established rule of our God. The nation gathered together to commemorate their deliverance from Egypt and slew the passover lambs, and then slew "the Lamb of God which taketh away the sin of the world." The blood of the helpless lambs of the type almost mingled with the blood of the antitype. The people kept the "feast of weeks" in its season, and "when the day of Pentecost was fully come," the holy Spirit came upon the followers of the crucified Christ. The force and the beauty of a memorial is in its being kept in its season, according to the rule established by God, Himself. The world lost the force and the power that should accompany the celebration of the Lord's Supper when Christians fused into it the sacramental ideas and took it out of its rightful place as a God-given memorial. Did you ever think of the singular fact that we do not know the date of any event in the life of Christ, except His going to Jerusalem to the passover when twelve years old, and the date of His death? Is there not something significant in the fact that Christ instituted the Supper in connection with the passover? and especially the passover at which He was slain? Is there not something in the fact that He did that without even intimating a rule for the recurrence of the memorial. As the memorial types of the Old Testament recurred once a year in their season and culminated in their antitypes, may it not be that this memorial type institution of our Lord, given as it was in connection with His death, was intended, as passover was for the Jews, to keep the date of His death, as well as commemorate the event? May it not be that as He came the first time as a deliverer in connection with the celebration of the time of a past deliverance of His people, that He will come the second time as the gatherer and glorifier of His own on the same date? Our Lord did nothing without purpose. Baptists, as memorialists, need to study this point from the standpoint of Scripturality and consistency. Should they drop their following after the ways of

sacramentarians and turn back to the rule of their God, and the example of their Lord for memorials, their practice would confirm their teachings, and the beauty of their Scriptural consistency would attract the world to their celebration of the death of their Redeemer; and others would catch the spirit of their hope that He is coming back again. But while we observe the rite promiscuously, as sacramentarians do, the world can see no difference between the two.

The nations of the world caught the rule of God and they annually observe the occurrence of great events. We keep Washington's birthday, the day of Independence, the closing of the war, etc., but once a year, and mark the time and commemorate the fact, but we celebrate the death of Christ promiscuously; as though He died many times. Is there nothing in this

Family Devotion.

A. D. Muse.

The family shrine is one of the most sacred places on earth with the exception of the individual's altar, for surely every individual has a place of prayer.

That is more sacred to me than the family altar; has a more tender place in my heart for the simple reason that I know more about the experience I have undergone there alone.

We never did practice having the sacred service in our home, not after mother died, but well do I remember when she would take us little tots off to the room and when it was warm weather, she would make us kneel by the bed with her and when it was cold, she would put us in bed and tuck the cover around us and make us say that little child's prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
And if I die before I wake,
I pray the Lord my soul to take."

And then, after a while, when we became a little larger, she taught us the Lord's Prayer, and later she taught us the Beatitudes.

Oh, blessed hours were those, for that's the only family shrine ever I knew of.

The family altar is the most sacred spot on earth, with the exception of the individual's. That old hillside yonder is the most sacred thing that crosses my memory.

The place of my conversion has a tender spot in my heart. The place of my baptism a more sacred; my call to the ministry still a more sacred place; and the place where I have carried my burdens to the Lord, a greater, still; but all will not compare with that dear old bedside—the only family altar ever I knew. It was at the family altar that we received an unction from the Spirit on High, which gives us strength for the day. There at the family altar the voice of one lays the great burdens and the complex problems down at the Lord's feet and looks away unto Jesus for grace sufficient for every domestic obligation and duty.

There we receive inspiration which carries us through the day with a heart smiling so lovely that it actually reaches out through

our faces and cherishes our fellows.

If you have never practiced family worship, begin to practice today, and see if at the end of twelve months you don't feel nearer and more in vital touch with God than ever before in all your life.

The Bible and prayer is the medium of divine conversation. Here God and man meet together through the blessed book, God's word; God talks to us, and in prayer we talk to God. There never was a home where family devotion was practiced and any member of it went away into sin to stay. I know many homes where prayer and Bible reading is a daily practice and the boys and the girls there are making gentlemen and ladies, and are going out a blessing to the world.

Why, this is according to divine promise "Train a child in the way he should go and when he is old, he will not depart therefrom."

Religion does its chief work through the home.

It is in the home that undying evil springs up.

What produces the men and the women of our country? The home.

The home is the source of our nation. It is to our nation what the great tributaries of the Mississippi River are to the great Father of Waters.

The home is the strength of the nation.

It is here that characters, strong and great are made.

Characters low and vile are here produced.

The home is responsible in most every measure for the moral conduct of the country.

It is not only a tried and tested fact that almost every home making a practice of holding family devotion has produced men and women of worth to the world, but it is a well recognized fact that the head of the family needs to sue for divine grace in the discharge of such grand responsibilities.

Not a single home under my observation practicing daily worship at the sacred shrine, ever producing a moral weak complete. I can count innumerable homes where such a thing as family devotions was never heard of only when the preacher came, where more than one boy or girl has gone astray never to return.

There are a great many preachers who do not practice it. It is said that preacher's boys are the worst of boys. I don't blame a great many of them for being so.

If I was in the place of some preachers I would never say anything about family worship being so little practiced.

Some of those preachers might say "If Muse had the responsibility and trouble thereof, He would probably know then what he was talking about", but I don't think that I could do a better thing than gather under my roof at the close of the day and take it all to the Lord.

If people like little Samuel's parents would dedicate their children to the Lord, and ask Him to make of them strong, stalwart christians. The world would be only the better.

The Hour Has Come.

By D. L. Williams.

Jesus lifted up His eyes to Heaven and said: "Father, the hour is come."—John 17:1.

Such was the situation of our Lord at the time of His pronouncing these words. He saw His mission on the point of being accomplished; he had the prospect full before Him of all that He was about to suffer. "Father, the hour is come." What hour? An hour, the most critical, the most pregnant with great events since hours had begun to be numbered; since Time had begun to be run. It was the hour at which the Son of God was to terminate the labor of His important life, by a death still more important and illustrious—the hour of atoning by His suffering for the guilt of mankind.

It was the hour of fulfilling prophecies, types and symbols which had been used through a series of ages, the hour of concluding the old, and of introducing into the world the new dispensation of religion, the hour of His triumphing over the world, and of death and hell; the hour of His creating that spiritual kingdom which is to last forever. Such is the hour, such are the events which you are to commemorate in the sacrament of our Lord's Supper.

This was the hour in which Christ was glorified by His suffering. The whole of His life had disclosed much real greatness under a mean appearance through the cloud of humiliations. His native luster often shone forth but never did it shine so brightly as it did in this last trying hour. It was indeed a trying hour of distress and blood. He knew it to be such, and when he uttered these words, He had before His eyes the executioner and the cross, the scourge, the nails and the spear. But His soul was not to be overcome by prospects of this nature. It is distress which ennobles every great character and distress was to glorify the Son of God. He was now to teach all mankind by His example how to suffer and to die. He was to stand forth before His enemies as the faithful witness of the truth, justifying by His behavior the character He had assumed, and sealing by His blood the doctrine He taught.

With entire confidence, ought we to wait the fulfillment of His other promises? In due time when events are most embroiled and when the prospects are the most discouraging, although thou sayest thou can't not see Him, yet judgment is before him, therefore trust thou in Him.

The Courts of Herod, the judgment hall of Pilate, the hill of Calvary, were so many theatres prepared for His displaying all the virtues of a constant and a patient mind. When He was led forth to suffer, the first voice we hear from Him is a genuine lamentation over the fate of the unfortunate and the guilty country and to the last moment of His life we behold Him in possession of the same gentle and benevolent spirit. No upbraiding, no complaining expression escaped from His lips during the long and the painful approaches of cruel death. He betrayed no symptom of a weak or a vulgar, or a discomposed or impotent mind. With the utmost attention of filial tenderness He committed His aged mother to the care of His beloved disciple with all the dignity of a sovereign. He conferred pardon to a fellow sufferer with a greatness of mind

beyond example. He spent His last moments in apologies and prayer for those who were shedding His blood. By wonders in Heaven and wonders on earth, was this hour distinguished; all nature bore witness of its importance; the vale of the temple was rent. Both the outer part of the temple and the inner bore witness of these facts; the earth shook; there was darkness all over the land; the graves were opened and many who slept arose and went into the Holy City.

Nowhere in history is there recorded any tragedy as awful as this. The most hardened were subdued and were changed. The judge, who aimed to gratify the multitude, passed sentence against Him, publicly attesting His innocence; the Roman centurion, who presided at the execution, glorified God and acknowledged the sufferer to be more than a man. After he saw the things which had passed, he said, "certainly this was a righteous person; truly this was the Son of God." The Jewish malefactor, who was crucified with Him, addressed Him as a King, and implored His favour; and even the crowd of spectators who had come forth as to a common spectacle, and who began with insults, returned home smiting their breasts, looked back on the heroes, the philosophers, the legislators of old.

This was the hour of the abolition of the law, and the introduction of the gospel; the hour of terminating the old and of beginning the new dispensation of religions. Knowledge and worship throughout the earth, viewed in this light forms the most august era which is to be found in the history of mankind. After He had tasted the vinegar, He said: "It is finished." When He uttered these words, He changed the state of the universe. At that moment the law ceased and the gospel began. This separated the old and the new world from each other. On one side of the separation you behold the law, and on the other side you behold the gospel.

The same God that gave strength and grace to the work at Liberty can and will here, for there is no respect of persons with Him.

Seven years ago, when the writer went to Liberty, she was giving for all purposes not more than one hundred and fifty dollars per year, and paid her pastor three hundred and fifty dollars, he rented his home. Last year she gave for all purposes \$958.60 and paid her pastor eight hundred dollars, and a nice home. Since October 1st, she has given to the Orphanage and to the Seminary \$369.25. This is a fine showing and manifests a responsive people.

With entire confidence, ought we to wait the fulfillment of His other promises?

In due time when events are most embroiled and when the prospects are the most discouraging, although thou sayest thou can't not see Him, yet judgment is before him, therefore trust thou in Him.

The man who goes to Liberty to labor, may count himself fortunate. With God's leadership, the foundation for this work was laid by the gifted and the loving J. B. Quin, whom I succeeded. He labored and I entered into his labor.

I beg the prayers of the Record readers that God may use me to lead the good people of Marks, Belen and Lambert to do greater things for the Master this year than ever before.

Yours for service,
S. W. Sproles.

Marks, Miss.

In all India I did not see a single soul that looked as though it could afford to wait until the next generation to hear the gospel of Jesus Christ.—J. Campbell White.



HOUSTON BAPTIST CHURCH.

Very Misleading.

I note in the last Baptist Record issue, "the State Sunday School Convention is to meet in the First Baptist church at Columbus, March 21-23, 1911," etc. It should have read "the international Interdenominational, or pedo" Sunday School Convention.

This announcement being by a Baptist pastor and in a Baptist paper sounds like a Baptist State Sunday School Convention, when in fact, it is not, nor was the announcement so intended, but it is miserably misleading.

It misled the editor, for he repeated the announcement in his editorial column, and when our almost infallible Brother Bailey is misled we feel that even the "very elect" may be deceived.

Some may mistake this for our own North Mississippi Baptist Sunday School and B. Y. P. U. Convention" which meets at West Point on April 18-21.

G. W. Riley.
Houston, Miss.

Brethren and sisters of the Chickasaw Association:

We have been without a pastor at Shubuta since January 1st, and have called brother Roy Chandler of West Point, and he moved here on the first Sunday in March. He is a very bright, humble and consecrated young man, and a fine preacher and a valuable accession to the Association.

A little more than two months before the meeting of the Southern Baptist Convention and let me insist on you going. It is not far away. Have you taken your collection for Home and Foreign Missions? Brother Gray said February 1st, "we have only ninety days in which to raise our three hundred thousand dollars if we reach the amount needed. Mississippi is to raise thirty-one thousand dollars for Home Missions, thirty-eight thousand dollars for Foreign Missions, and thirty-one thousand dollars for State Missions." See in your minute of the Association what your church is expected to raise and let that be the minimum.

Pastors, do you realize the great responsibility on you to present the mission cause to your flock in a way that they can see their responsibility to the lost heathen. Bro. Love promises to spend sometime with us in March in the interest of the Laymen's Movement. The churches should see that the expenses of Brother J. M. Phillips, the delegate to the S. B. Convention, is paid. The Sunday Schools and churches have responded to the call of the orphanage nobly. I hope that every Sunday School will give one Sunday's collection in each month to the orphanage and let that be five dollars if possible.

W. H. Patton.

Shubuta, Miss.

Immortality.

Immortality is a fine thing, save when it is self-imposed. The deathlessness of things is tested by time—time alone. Who, pray, can take it by the forelock? The absurdity of a group of men permitting themselves to consider each other as things apart from men in other walks of life is almost grotesque. That they disclaim the title of immortals is beside the point. The organization, per se, is without reason. What are the benefits that come from a nation's having such a group? If the personnel which includes many names practically unheard of an encouragement of the huddling man of arts and letters. Compare the awards of the Nobel prizes with the work done by this Society.

Attend the Columbus meeting, if you wish and it will help you, but be sure to attend the Baptist Sunday School and B. Y. P. U. Convention at West Point, April 18th and 21st.

We are to have Macon, of Alabama, and Byrd, Leavell and Dr. Frost, and other noted speakers. Don't miss it. Remember the dates, April 18-21. Write pastor L. E. Barton at once and tell him to expect you.

G. W. Riley.

There you get an estimate of the incongruity of contemporary appreciation. Intrinsically interesting is each act, and each paper read at their gatherings. But would they care to be considered from such a basis?

Book Chat.

The pedant uses a sledge-hammer to kill a louse; the Idealist tries to scale Heaven with a step-ladder.

On the whole, I rather like the venture of Simon Peter out of the fishing-boat to walk to Jesus on the waves; for though he began to sink, he also began to pray. He found that sinking times were praying times; and when we learn that, we know where to reinforce our own weaknesses by laying hold on the infinite strength.—Cuyler.

Wednesday, March 9, 1911.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct communications for this department to Mrs. G. W. Riley).

Woman's Central Committee:

MRS. J. A. HACKER, Meridian, President of Central Committee.
MRS. J. R. WOODS, Meridian, Secretary of Central Committee.
MRS. J. S. SMITH, Meridian, President of Sunbeam work.
MRS. MARTIN BALD, Winona, Pres. Young Woman's Missionary Union.Officers of Annual Meeting:
MRS. J. A. MCCOMB, Clinton, President.
MRS. J. AVEN, Clinton, Vice-President.
MRS. G. W. RILEY, Jackson, Recording Secretary.

The House Beautiful.

"Where there is faith, there is love."

"Where there is love, there is peace."

"Where there is peace, there is God."

"Where there is God, there is no need."

(Translated from the German.)

Mission Calendar.

March 12, Sunday—

Rev. and Mrs. L. M. Reno, of Victoria, Brazil.—Rev. 2:10.

March 13, Monday—

Rev. T. G. Hendrix, Springfield, Mo.—Ps. 40:9.

March 14, Tuesday—

That America may not worship the "Almighty Dollar."—Prov. 10:22.

March 15, Wednesday—

That children working in factories may be emancipated.—Matt. 18:10.

March 16, Thursday—

For Women's Missionary meetings.—Phil. 4:3.

March 17, Friday—

That Christians in the South may win many volunteers for Home Missions.—Hagai 2:4.

March 18, Saturday—

P. S. Evans, Jr., M.D., and Mrs. Evans, Yeng Chow, China.—Jer. 33:3.

Mrs. Venable sends the following appreciative letter for publication:

Ozona, Texas,
January 25, 1911.Mrs. W. R. Venable,
McComb, Miss.

Kind Lady—

After a time, the two boxes reached us yesterday evening and we opened them this morning and the things were certainly nice. You ladies of the Bogue Chitto Association could not have placed things where they would have accomplished more good than where you placed those. It helped to open them and while we could not talk to each other a great deal, they showed that they enjoyed the opening and appreciated the contents. I took one quilt and gave it to another preacher (a

Baptist) as he did not have any bedding and was just out of the school. You people would like to know more about this people. They live in very small adobe houses on dirt floors and in houses that very few people would live in, that is, American people. This Brother Rios is doing good work here among his people, the Mexicans, only, as he cannot preach in English, so he could be understood by all. They have a nice church of stone and have preaching most of the time. He doesn't put in all of his time here in Ozona, but here in this Association. These people are most all of the Catholic faith, only a very few anything else, but when one does turn, he stands by the faith, and sometimes much better than we do. So wishing that all may do great good in this line of work, I beg to remain,

Yours in the work,
Arthur Williams.

Interpreter for Rev. Silvester Rios.

There are seven in family, one grown son, four from sixteen yrs. down.

To Drive Out Malaria
And Build up the System.

Take the Old Standard GROVE'S TASTELESS CINN TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children.

West Point, Miss.,
Feb. 26th, 1911.Mrs. G. W. Riley,
Jackson, Miss.

My dear Mrs. Riley:—

I think there is no better way to become interested in our Woman's Work than for our Societies to become acquainted through our Woman's Page in the Record. Our society has asked me to send in news items occasionally, so I am sending you my first today.

Some things we have accomplished may encourage others.

Some things the women of the West Point Baptist church have done in the past four months:

Our women have two organizations.

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Wednesday, March 9, 1911.

THE BAPTIST RECORD.

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Wednesday, March 9, 1911.

Sunday School Helps.

Appreciating the growth in the Sunday School work and the increasing desire on the part of the teachers for better preparation for class work, the Baptist Record has put in a large stock of Sunday School helps. A partial list with gross cost to purchasers follows:

Peloubet's Select Notes \$1.00
Tarbell's Teachers' Guide 1.00
The Gist of the Lesson, Torrey 25
The Sunday School by B. W. Spillman 25
The Organized Sunday School by J. W. Axtell 50
Practical Primary Plans, by I. P. Black 1.00
Teachers and Training, by H. C. Trumbull 1.00
A Study of Child Nature, by Harrison 1.00
The Books of the Bible, by H. C. Moore 30
A Class Book of Old Testament History, by G. F. Maclear 1.10
A Harmony of the Gospels, by John A. Broadus 1.75
The Doctrines of Our Faith, by E. C. Dargan 50
Convention Normal Manual for Sunday School Workers, at 50c and How to Conduct a Sunday School by Marion Lawrence 1.25
The Ministry of the Sunday School, by T. H. Pattison 1.00
The Bonanza Bible Class, by Cope 1.00
Ways of Working, by A. F. Schauffler 1.00
Teaching in Church Membership, by I. J. Van Ness 55
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How to Study the Bible, by R. A. Torrey 75
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The Pastor and Sunday School, by W. E. Hatcher 50
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The Twentieth Century Sunday School, by S. H. Green 50
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Ar. Maxie 11:39 am
Ar. Gulfport 1:21 pm (No. 5)
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Main Line—Northbound.

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Lv. Gulfport 7:25 am 2:00 pm
Lv. Hattiesburg 10:30 pm 5:43 pm
Ar. Jackson 1:55 pm 9:40 pm
Columbia Division—Northbound.

No. 102. No. 110.
Lv. Maxie 3:55 pm
Ar. Mendenhall 8:23 pm
Lv. Gulfport 2:00 pm
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Laurel Branch—North and South Bound.

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Ar. Saratoga 5:00 pm
Ar. Jackson 9:40 pm (No. 6)
Ar. Gulfport 10:00 pm (No. 3)
Lv. Jackson (No. 5) 6:00 am
Lv. Saratoga (No. 201) 8:00 am
Ar. Laurel 10:00 am

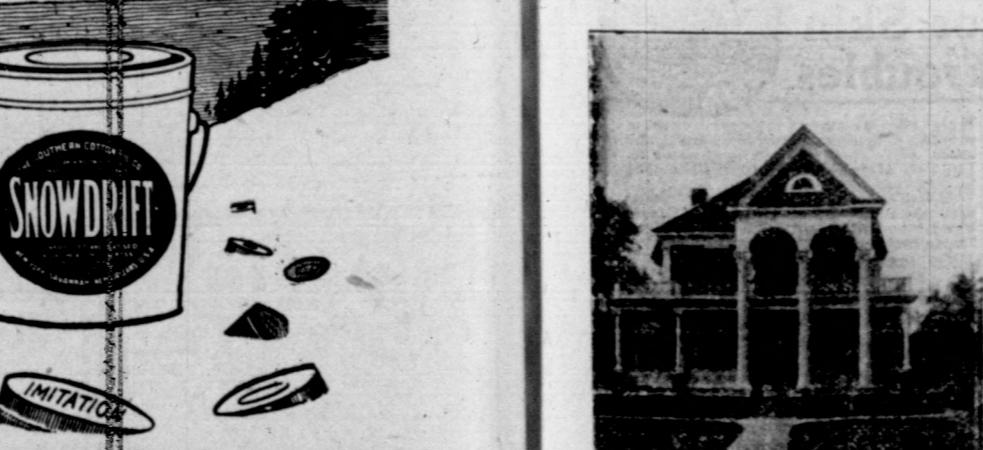
Connections at Gulfport, Lumberton, Columbia, Hattiesburg, Laurel and Jackson, with all lines.

For further information, apply to J. L. HAWLEY, General Passenger Agent, Gulfport, Miss.

The Changing Standpoints from which Alcoholic Drinks are Regarded.

The announcement of a new quarterly review (Die Alkoholfrage) devoted to scientific and practical phases of the alcohol question, notes in particular the following steps that have been taken in the solution of that problem.

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Snowdrift is made of highly refined cotton seed oil and beef fat. It is the most economical shortening you could select, goes one-third further than lard, and in contrast with hog grease, is absolutely healthful in result and effect. It produces the most beautiful pastries and delicacies, and is as rich as butter for frying. It is sold by leading progressive dealers everywhere. Be sure to call for Snowdrift Hogless Lard, and emphasize the fact that you will not tolerate substitution. Made by

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Physicals Treated Free.

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The Alcohol Burden of the Insurance Companies.

More and more the conviction deepens that the insurance societies are heavily burdened by alcohol. Hence, an article by one of the keenest and most widely experienced of German physicians, Dr. Hugo Deutsch of Brunn, on the work of the insurance societies in the struggle against alcohol, is of special interest. Dr. Deutsch furnishes much evidence to show that the anti-alcohol crusade is of special interest to the insurance societies and one from which they will derive nothing but advantage. He suggests four principal methods for promoting this work.

1. Instructing the members as to the dangers in alcohol. For this purpose there is now an abundance of good literature.

2. Encouraging members to exercise their own influence and that of their acquaintances among the working classes to diminish the use of alcohol after work as well as in the work shops.

3. The co-operation of the physicians and officials of the insurance societies.

4. Caring for sick members or those in danger by methods corresponding to the modern treatment of inebriety.

The condition of the working classes, Dr. Deutsch believes, will be improved hygienically, socially and mentally by the abolition of alcoholism.

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Use Indestructible Horse and Mule Collars

To prevent and cure sore shoulders. No bones, pads or straps; stronger, lighter, better. Made of metal and wire coated. Guaranteed not to rust in any climate. Adjustable in size to fit animal if spring fat or fall poor. Holds its shape. Cheaper because everlasting. Easy to put on and take off. Write today for our YEAR'S FREE TRIAL. \$100.00 now in use. Endorsed by veterinaries and team owners as the only collar fit to use on horses and mules. Made by C. S. Bell Company and the Government. Sold direct where dealer does not handle them. Good agents wanted. Address JOHNSTON-SLOCUM CO., 170 State Street, CARO, MICHIGAN

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"In the course of the last few years a change for the better has set in. More and more people are coming to comprehend that alcoholism is to be looked upon not only as a disease of the individual, but of the nation, and that the whole efficiency of a people must be paralyzed by the custom of such drinking.

"It is a striking fact that the alcohol problem has for a long time been denied due attention because of our custom of considering the use of alcoholic drinks as a mere private affair. How much or how little a person takes of these drinks that we thought concerned only the individual. To know and to control oneself is the task of the individual. One took the problem for a private affair and overlooked, or at least undervalued, the full importance which the drinking custom of the individual must have for all

the persons around him and for his descendants. One hardly realized to its fullest extent the connection between such drinking and criminality, pauperism, and other social miseries, nor did we feel strongly enough how far the whole efficiency of a people must be paralyzed by the custom of such drinking.

"Rare bargains in Buff Cochin Bantams. A few choice cockerels for sale at one dollar and a half and two dollars each.

Eggs from Blue Ribbon winners at the Mississippi State Fair, at \$1.25 per setting of 15. F. O. L. Jackson, Miss. Address all orders to BAILEY-BROS., 512 High St., Jackson, Miss.

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To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, rheumatic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fears her remedy to send it to all sufferers. SEE. You cure yourself at home. Thousands will testify. No change in climate being necessary this simple remedy banishes acid fom the blood and brightens the eyes, giving elasticity and tone to the whole system. For above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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SOW WEIGHED 932 LBS.
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IDOLS UNDESTROYED.
TESSA WILLINGHAM RODDEY.

In the study of the Kings of Judah and Israel, we have many fine points of spiritual law that has been brought out and not much spiritualized tape, and it requires much study of theology to catch the points involved. Anybody could read the proceedings of a case in court, but only the trained minds of the lawyers could see the weak points and the strong points and know how to take advantage of them. Rehoboam had a spasm, an impulse of industry, during which he fortified the key cities of the Southern kingdom, but he couldn't hold out; he fell back, weakened and relapsed into idolatry and polygamy. He was soon compelled to buy a truce from the King of Egypt for which he paid the treasures of David and the Golden shields of Solomon, and of his successor it is said "he walked in all the sins of his father."

Asa, in spite of his ancestry and his unfavorable environment, proved himself, to a certain extent, heroic; noble; pious. Egypt might have made war on Asa for several reasons. Asa may have declined to continue as a vassal to Egypt; he may have refused to pay tribute, or Zerah may have resented Asa's large army and wished to show him that it would be unavailable, or he may have been merely avaricious. Most of the Egyptian kings were. We learn that the Bible is terrible in its fidelity; the heroes are given as they are; there is no glossing of faults; so, at the close of his splendid career, Asa spoiled it all, in a measure, by making a foreign alliance. He bribed the Syrians to attack Israel, and when rebuked by the prophet, he put him in the stocks. The question now comes, why this ending for Asa. It may be wrong, but I hold that the going down of Asa's sun behind a cloud was because of undestroyed idols.

He was not content with the moral reformation of his kingdom but he looked to its physical safety by equipping and drilling an army of half a million. It would seem to us, before we have gone very deeply into the study of the spiritual plans and purposes involved, that Asa's piety and judgment was not sufficiently rewarded, but back of all these occurrences was an infinite insight and oversight in an all seeing eye, looking adown the centuries, an everlasting arm outstretched, pointing the way, and we, living centuries later, can have the blessed privilege of following out the chain of events, each linked perfectly, the welding together being perfect, the divine hand, the omnipotent brain exemplified wholly in it all, and of studying out the vital truths taught by every circumstance.

I may say, "I love the Lord; I think churches and Sunday Schools are right, but I have to work so hard, until I just have to rest on Sundays." That man's business is his idol. He may not worship it, but it is undestroyed.

Quick Relief From Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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HOUSEHOLD ECONOMY

How to Have the Best Cough Syrup
and Save \$2, by Making it
at Home.

Cough medicines as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add one-half pint of warm water and stir about two minutes, you have a good syrup as money could buy.

If you will then put two and one-half dimes of Pinex (fifty cents worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you could buy ready made for two dollars and a half. It keeps perfectly.

And you will find it the best cough syrup that you ever used—even in whooping cough. You can feel it take hold. Usually stops the most severe cough in twenty-four hours. It is just laxative enough, has a good tonic effect and the taste is pleasant. Take a teaspoonful every one, two or three hours.

It is a splendid remedy, too, for hoarseness, asthma, chest pains and etc.

Pinex is the most valuable concentrate compound of Norway white pine extract, rich in guiaconil and all the healing pine elements. No other preparation will work in this formula.

This receipt for making cough remedy with Pinex and sugar syrup is now used and prized in thousands of homes in the United States and Canada. The plan has often been imitated but never successfully.

Guarantee of absolute satisfaction or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not send to the Pinex Co., 235 Main St., Ft. Wayne, Ind.

HONESTY IS UPHELD.
Minnesota Follows Other States.

In the case of the International Harvester Company of America vs. Charles Cater, the U. S. Circuit Court at Fergus Falls, Minnesota, Judge Willard presiding, on January 28th held that the defense that "the company is a trust or illegal combination" is not a good defense either under the Sherman anti-trust law, or under the laws of Minnesota.

Cater was administrator of the estate of F. L. Wilkins, deceased, of Marshall, Minnesota. Wilkins was an agent for the company and the proceeding was to compel Cater to turn over the proceeds of sales that had been made by Wilkins pursuant to the terms of commission agency contract, also to recover property and/or implements sold to Wilkins.

An erroneous account of what was decided in this case on a previous occasion has recently appeared in certain newspapers. They reported the reverse of what was then decided.

It has also been decided recently in Michigan, Indiana, and

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Ohio that a purchaser of an article cannot avoid paying for the property purchased by undertaking to plead the illegality of the contract of purchase and sale.

Mr. Justice Holmes, of the Supreme Court of the United States, in one of his recent decisions, said: "The policy of not furthering the purpose of the trust is less important than the policy of preventing people from getting other people's property for nothing when they purport to be buying it."

The absurdity of such defense as was offered in the Minnesota and other similar cases must be apparent to every fair-minded man. All business concerns will welcome the news that as fast as such pleas are represented, they are given the adverse ruling. The courts uphold common honesty, at least, and the sooner those inclined towards dishonesty learn the truth of this the better it will be for all concerned.

The Causes of Physical Inability.

To be strong and healthy is the desire of every man, woman and child in this country, and they would be if they would only stop a moment and reason out the cause of their debility and then apply the remedy. There is always some cause for physical inability, and in the majority of cases it is bad blood. All food before giving aid to the system, if first converted into blood; in other words, it is blood alone that gives strength, health and vigor to our bodies and keeps aglow the fire of life within us.

How important it is then, to keep our life's blood in perfect condition that it may properly feed and nourish our bodies. Bad blood affects the various organs of the body, but especially the liver and the kidneys. Mr. E. L. Hammond, Rawls Springs, Miss., is quoted as saying, "I have used two bottles of W. H. Bull's Herbs and Iron, and am entirely well of kidney and liver trouble, having suffered for five years with them previously to using the Bull remedy."

W. H. Bull's Herbs and Iron is a preparation that puts the blood in perfect condition, by freeing it from all particles of impurities, thereby making the blood rich, red and pure and toning up the entire system. It will make you feel like a new person, and you notice an improvement after the first dose. This preparation can be had from your druggist in 50c and \$1 bottles, or will be sent direct upon receipt of price. After using two-thirds of the contents of a dollar bottle, according to directions, you do not notice any beneficial effects, return the remainder, and the money you paid for the entire bottle will be refunded to you. Write W. H. Bull Medicine Co., St. Louis, Mo., if your druggist can't supply you, and give them his name.

A Sure Thing.

Customer. "Are you sure you will have my taxi at the house on time?"

Garage-Owner. "Certainly; don't you know there's nothing

Weak Lungs

We strongly recommend Ayer's Cherry Pectoral. We believe it prevents, protects, soothes. What does your doctor recommend? Take only the medicine he approves. Trust him every time.

J. C. Ayer Co.,
Lowell, Mass.

surer than death and taxes?"—H. L. H., in Woman's Home Companion for March.

Dicken-Owen.

At the home of Mr. and Mrs. J. A. Dicken, on February 6th, at 3:30 p. m., their daughter, Miss Lavina and Mr. W. B. Owen were married by W. E. Farr.

W. E. Farr.

Robin Hood.

In olden times there lived a man Whose name was Robin Hood; He robbed the rich or helped the poor,

According to his mood.

When he on plunder full intent,
Perchance a lady met,
No ruthless act committed he,
To cause the feast regret.

The king he served with loyal zeal,
A squire he sometimes was,
Although he was a robber chief,
He claimed respect for laws.

The years passed on; men better grew;

They called this chieftain down;
They drove him from his barracks strong,

This man of great renown.

Today throughout the country are Great Robin Hoods galore
Who rob the public of its gold,
To add to private store.

The nation's flag has stars and stripes,

Of bright red, white and blue,
But banner of the Robin Hoods,
Has only golden hue.

With large endowment funds they feed

Great universities;

They know too well men's weaknesses,

For handsome salaries.

The churchmen, too, have sometimes felt

The charm of yellow stuff;
"The only taint that money has,"
They say is "taint enough."

The press by measures businesslike,

They often subsidize;
With ease this mighty force they gain,

Because they advertise.

They legislatures hypnotize,
And great franchises win;
They laugh at taxes of the poor,

So steeped they are in sin.

On courts they use the Midas touch,
Enchantment strong and bold,
Though they know not the golden rule,

They know the rule of gold.

But honest men throughout the land
Are waging war with might,
Against this hard, relentless class,
To re-establish right.

And Justice will be re enthroned,
And Truth reclaim her own,
Before these honest valiant men
Their armor shall lay down.

A. J. Aven.

Dread of an Operation.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation and instead, I began to take Cardui. In a short time, I gained twenty-five pounds and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes where it relieves pain and brings back strength and ambition. It is a woman's medicine for woman's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

Little Jonny Jones found a switch and took it to his teacher, but it happened to be one that she dropped in taking off her peach-basket hat.

**PIPE AND REED ORGANS
AND PIANOS**
Pure, sweet tone. Superior quality.
Attractive styles. We sell direct at
factory prices. Write, stating which
catalog is desired.
Hinners Organ Co., PEKIN, ILL.

LOW ROUND TRIP FARES

Via Mobile & Ohio Railroad to Columbus, Miss., account Mississippi 32nd Annual Sunday School Convention, March 21-23, 1911. Tickets on sale March 19th to 22nd, inc., limited, returning to reach original starting point not later than March 25th. Apply to nearest ticket agent, Mobile & Ohio R. R. for full particulars, or G. A. Griffin, Traveling Passenger Agent, Meridian, Miss.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.